

Christianity and Crisis

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The Unescapable God

THE longer these tragic moments last, and the longer men have to face the issues which they raise, the miseries which they bring, the sorrow, pain and agony of spirit which are the undertone of each day's news, be it good or bad, the more certain it becomes to those who have eyes to see and ears to hear that God lays His hand upon the world. Men try to escape Him but they cannot. Men try to forget Him but no lethal stream flows by from which they may drink. The Psalmist was right. Neither the uttermost parts of the sea, neither heaven nor hell offers sanctuary. God is there. He lays His hand upon the little world of men. He lays it in power. He lays it in justice. He lays it in love.

And lest that seem but a few sentences snatched from a sermon with little substance of fact behind them, sentences prompted by longing emotion, consider the facts.

It is well for us now and again as we discuss the responsibility of the Churches in wartime or remind ourselves with Dr. Nixon that a guilty feeling may be but a poor apology for real repentance or discuss just wars and holy wars, or contemplate the dangers to democracy in our dealing with the Japanese on the Pacific Coast, it is well for us to pull ourselves out from these varied issues and face God Himself. We cannot see Him very clearly. No one of us can portray the impact of His hand upon our present world with the vivid phrase and prophetic insight of an Amos. The columns of a small journal are no pulpit. But perhaps all the more we should now and then speak as from a pulpit. For, we repeat, in all this tragedy we see above all else God laying His hand upon the world.

There is the inexorable certainty that from every act flow consequences consonant with the character of the act. Christian papers, sermons and prayers for wartime have been full of confessions of sin, but oftentimes one fails to get the sense of God's majesty, His power and inflexible justice. We repent because awful evil has fallen upon us and the world. We grieve for the tragedy of mankind, but we seldom

rejoice for the stupendous revelation of the glory of God. Our eyes catch no sight of the Lord sitting upon a throne, high and lifted up. Our ears catch no echo of the cry from that throne: "Clouds and darkness are round about me. Righteousness and judgment are the foundation of my seat. I will be exalted among the nations; I will be exalted in the earth."

And yet in all the tortured story of mankind there has never been a generation in which God has been so clearly revealed in His justice and His power.

The wages of sin is death. Men have sought in their pride to escape this eternal justice. "Moral and spiritual factors lie deepest in the causes of the failure of the peace"—so said the Committee of the League of Nations two years ago. Men try to build empires upon force but only justice gives a stable foundation. Force can go so far and no farther. It breaks down except as an instrument of justice. It is helpless today against the free spirits of the occupied nations. It is helpless to crush labor, to compel loyalty. For a little time it may prevail but the inexorable justice of God cannot be defeated. It is not that God is punishing Hitler and Japan and not punishing us. It is that the wreckage of the world is His witness. He has laid His hand upon us. Pride, fear, cruelty, lust, wherever they are found there is death and there too is the majesty of God.

But the strangest thing that happens as we try to face God in this world is the revelation of His love. His justice never acts save as an integral part of His redeeming love. In what strange ways He takes hold of the misery of man and makes it the vehicle of His love. As we watch the devotion, the readiness to bear hardship and privation, the courage, the loyalty to high ideals and indeed even the fanatical devotion of the Hitler youth to ideals which repudiate our noblest visions, as we watch we seem to see unfolding before us a repetition of the sacrifice of Calvary. Very commonplace folk no doubt were the nurses on Bataan, very rough and hard are the guerrillas in the Serbian mountains, but they surely reveal the depths of love. Because of our sins all the high moments of devotion

are interlocked with terror and the doing of much that we hate. The fine readiness of so many Japanese-Americans to help in the sad evacuation of themselves and their people is made possible only by the hard necessity of what seems injustice. A fine flower from foul earth! "Shall we do evil that good may come? God forbid," says St. Paul. And yet it is this tangled world of misery which reveals the underlying redeeming love of God. The Churches are stirred as never

before by the vision of a new social order. They know that God has laid upon them a duty, that insistent summons to create a new world—what is it but the call of God, the pleading of His redeeming love. We cannot escape Him. He lays His hand upon us in awful justice but through the thunder of His wrath sounds the voice of His love. He will be exalted among the nations; He will be exalted on the earth.

E. L. P.

The Evacuation of Japanese Citizens

WE have received a very considerable mail from our readers in comment upon our editorial of April 20th, "A Blot on Our Record," discussing the mass evacuation of Japanese citizens from the coastal regions of California. Many letters have naturally come from California and most, though not all, have been critical of our position. Limitations of space prevent the full publication of all the letters, but herewith we present significant excerpts from many of them.

"... If comment is considered appropriate I should like to say that Dr. Henry S. Leiper's description of 'A Blot on Our Record' can be commended for its candid statement of his opinion relative to internment of California Japanese and its fine expression of sympathy for them in their predicament. It is well also to remember there is a process of law indicated in the Constitutional rights of citizens whatever their ancestry.

"However, the present time is far from normal when millions turn from their occupations and homes to provide armed defense of our country and when similar action is taken by people of other lands. The tension is so great and feelings are so irritated that government is put on its metal to meet the expectations of the people. Some of those people who have a Japanese ancestry understand this and are convinced that strong measures should be taken to insure our safety. Internment is inconvenient and narrows their affairs, but also it shields them from exasperation. . . ."

Burdette B. Brown, Los Angeles, Calif.

"... Your article 'A Blot on Our Record' in your April 20th number seems hardly fair. I fear it may serve the Axis propaganda better than our cause. The April *Current History* page

7-8 does not corroborate some of your findings regarding the innocence of the Japanese on the western coast. It is true that the authority they give is doubtful. . . ."

Mary Lillian Dodd, Millbrook, N. Y.

"... It (the April 20th editorial) has all the gossamer grandeur of the era of utopian perfectionism. I do not think it squares with the experience of today when safety simply cannot be trifled with. We are now paying enough for the beautiful nonsense many 'idealists' and clergymen peddled in the last twenty years. I wonder how Dr. Leiper's interests of a decade ago jibe with his position on *Christianity and Crisis*? This article may, perhaps, be an 'after image' of older thoughts slipping back to an erstwhile accustomed place. But we cannot, in my opinion, afford to stab with such pieces those who plan seriously for safe defenses. Loyal Japanese should not—and will not—kick when Americans have been yanked away from business and home and are giving life and all! The whole thing is the beautiful nonsense of the utopian era we are now paying for. . . ."

Chaplain H. H. Lippincott USN Retired
Morristown, N. J.

"... I question the accuracy of Dr. Leiper's statement that the removing of the Japanese from the coast was based on political expediency. Our Constitution and Bill of Rights under war conditions cannot be held to apply in this emergency. Our national life is at stake. Measures which would be intolerable under peace conditions may now properly be enforced.

"As a friendly supporter of *Christianity and Crisis* I am disappointed that you should publish such an attack on our Administration at Wash-

ington, which, God knows, is doing a great job under difficult circumstances. It is such ill-advised articles as the one under discussion which bring on the Church the criticism of straight-thinking laymen. . . ."

Byron A. Barlow, Cedar Rapids, Iowa

"... I have no possible doubt that the very great majority of the American citizen Japanese are loyal to this country, but the fact remains that it was some of the same group in Honolulu who betrayed their adopted country, and there is no way that these can be sorted out effectively from the loyal ones. It is a very curious coincidence that so many of the small farms owned by Japanese-American farmers in California were placed near to, or actually adjoining, railway lines, power stations, aqueducts, harbors and other highly strategic points, even though the soil at these points was distinctly inferior. I agree that it is a sad and painful thing to have to do, but we are fighting for actual survival just now, not only for ourselves but for all the captive peoples of the world, including the decent Japanese themselves, who don't approve of the savagery of the militaristic leaders. I can see no parallel with the Jews under Hitler, as only the minimum has been done which was consistent with national safety and every consideration has been used to make it as easy as possible for them and to minimize the hardship.

"It is no small point that they are carefully protected now from any outburst of irresponsible popular rage which would be almost inevitable should there be a destructive air raid on this coast, in which case it would be impossible to protect them from attacks by the violent and uncontrolled elements which exist in every community. If they were widely scattered their protection would be impossible and many regrettable tragedies would be sure to occur.

"No internment is pleasant, but the main camp, Manzanar, is located in a part of the state famous for its scenic beauty and health-giving air. . . .

"One of the worst features of war is that the bitter experiences of others under treachery and violence forces those whose only desire has been to 'live in love and charity with their neighbors' to adopt measures which are repugnant and alien to their way of doing things. It then only remains to do these things with as much consideration and kindness as the very difficult circumstances permit. . . ."

Mrs. W. M. Mayes, Ojai, California

"... You can see the wrong of Fascism and

of Isolationism, but the impossibility of all of us having our 'constitutional rights' in an emergency doesn't seem to be clear to you. 'Race hatred'—'no single case of disloyalty'—'mob violence'—it is too bad some sane-minded member of your staff couldn't have seen the necessity of verifying a few of these charges before broadcasting them. . . ."

Sidney L. Lasell, Pasadena, California

"... I do not always agree with the editorial policy of *Christianity and Crisis*, but this is the finest thing I have read on the situation of the evacuation of the Japanese-Americans. You said something that needed to be said and said it well.

"Here on the Coast we catch the pathos of the situation as well as its injustice, unconstitutionality, and un-Americanism. Not only do those of us who try to be Christian and just and American in this situation suffer in spirit with and for our friends and neighbors of Japanese ancestry, but we are fearful for the future of our country when it adopts such Hitlerian methods. . . ."

Polley Dougherty, Santa Ana, California

We should like to register several points in comment upon these communications:

(1) We do not believe it dangerous or disloyal to criticize the government in wartime. On the contrary we believe that it is dangerous to the spirit of democracy to regard all actions of government in wartime as sacrosanct and as immune to criticism. We do not think it difficult to distinguish between responsible and irresponsible criticism. Our own criticism is based upon very strong convictions, as our readers know, that this war against totalitarianism is a "just" war, in so far as any human cause may be "just." We also believe that it must be waged resolutely and that it will require many sacrifices which are not ordinarily required of our people.

It is always possible for even honest criticism to be erroneous. But we are not convinced of the error of the criticisms we have made. We are certainly not deterred from criticism by the warning that Hitler might make use of our criticism. We know that he can make better use of the fact that our actual practices do not square with our theories and ideals. One of our democratic ideals is that of equal rights without regard to race.

(2) We have always maintained that there is no evil which Hitler represents in an extravagant form which is not present in democratic society in some potential or inchoate form. We have rigorously refuted both the absolutists who thought that we had no right because of these imperfections of our own life to wage a war against totalitarianism and those

who believed that once we were embarked upon such a conflict we should not admit these imperfections either to ourselves or to others.

The predisposition to believe that American-born Japanese are not loyal to our democratic ideals is quite obviously a manifestation of the racial theory. The assumption that American citizens of Japanese birth are more inclined to disloyalty than those of German or Italian descent compounds "color" prejudice with general racial prejudice and adds a dash of "occidental" bias against the "oriental." In a war for democracy which transcends the color line at every point, it is dangerous to regard color as a test of loyalty or disloyalty within our own household.

We might well learn a lesson from Britain on this point. When the war began the British made the most careful investigation of their "enemy aliens," weeded out the disloyal and went upon the assumption that most of their refugees were loyal to the democratic cause, as indeed they were, since many of them had braved Nazi wrath long before the democratic world awoke to its peril. During the hysteria which followed the invasion of the Lowlands, much of this good work was temporarily undone. Stories of treason and sabotage by refugees in Holland and France (most of which were subsequently refuted), prompted the British to place thousands of loyal refugees in camps. Many months were required to correct what was done in a few months of hysteria.

We believe that the stories about the refugee traitors during that period of hysteria were exactly analogous to the stories of treason in Honolulu by Japanese. The latter stories are already fairly well refuted. There was certainly no wholesale sabotage in Hawaii. For that there is official testimony.

In a war fought for political principles transcending the boundaries of race, color and nation, it is important to resist the natural but dangerous tendency to reduce the struggle to national or racial proportions.

(3) We do not deny that there are undoubtedly disloyal elements even among the Nisei, that is, the American born citizens of Japanese parentage. We believe, however, that the Department of Justice felt itself perfectly capable of singling them out and rendering them innocuous. Had the wave of hysteria on the west coast not forced the government's hand, more humane and less drastic methods would have been found to deal with the peril of this treason.

(4) We do not think that the constitutional rights of citizens ought to be lightly abrogated even under the pressure of an emergency. To our correspondents who accuse us of going over to the camp of the utopians we reply that we shall be as rigorous in the future as in the past in criticizing and exposing the essentially anarchistic illusions which underlie many of the criticisms of government in wartime. They are

anarchistic because they regard any coercive act of government as "Fascist," which can only mean that these critics do not understand that government is by its very nature coercive.

We believe that governments must coerce; and that in wartime many liberties must be circumscribed. For that reason it is the more important to make the most careful distinction between the essential liberties, upon which democratic government rests, and the more peripheral liberties, which must be restricted in an emergency.

The mass evacuation of American citizens without due process of law must certainly be regarded as the abrogation of an essential right. It must be emphasized, moreover, that in many cases the sale of the property of these citizens, under pressure, has meant sacrificing it at a fraction of its real value. The whole procedure therefore involved economic expropriation as well as political disinheritance.

We are not certain that anything can be done to stop the mass evacuations; but we are certain that much more than has been done must be done to prevent the injustices which have been done to these citizens from mounting.

As an indication of how this whole matter appears in the eyes of an American citizen of Japanese parentage, we shall present some words from a Japanese pastor for whose complete loyalty to our cause we can vouch. He writes:

"To the people whom I serve these months have been a time of uncertainty, fear, and heartbreaking disappointment. Not that we expected to lead normal lives, but it was a blow to America-loving, peaceful, permanent residents who have lived in America 30 to 50 years, to be suddenly classified as 'enemy aliens' and receive treatment as such. The impact has been an especially hard one for the Nisei, the American citizens of Japanese parentage. They were born in this country, were educated as Americans in public schools, colleges, universities and seminaries, and were thoroughly indoctrinated with the ideals of democracy and fair play. They have no home but this—no allegiance but the United States. Already over 5000 are in the U. S. Army. They have prized and have been proud of their citizenship, not unlike the Roman citizens of the days of St. Paul, especially because their parents were denied the privileges of naturalization and were discriminated against greatly on that account. Suddenly they awoke on the morning of March 3rd, and discovered to their utter bewilderment, that their own government had classified them as Class 3 'enemy aliens' ahead of German and Italian *aliens*. Restrictions swiftly followed. Proclamation of prohibited and restricted areas and other military areas; the restriction on travel to five miles; curfew between 8:00 P.M. and 6:00 A.M.; prohibition against crossing the boundary between Area 1 and

Area 2; freezing of voluntary evacuation and forced evacuation orders. Unless one is actually subject to the evacuation order, it is extremely difficult to imagine what it means to families to be evacuated en masse—to families, the average age of whose heads are about 61, who have lived in the locality for 25 to 50 years. This is not entirely unlike the avacuation of Polish Jews by the Nazi regime, only ours is tinged with palliative—some humanitarianism—and thank God for that!

"What the future holds for us is very uncertain, except for the definite knowledge that there will be untold suffering. But it is not the physical suffering that is the most difficult for us. We are willing to go

a second mile in serving and suffering for our nation and for the principles of democracy and freedom for which she stands. But it is the feeling that we are men without country—not by our own choice—but against our will by the decree of the Fourth Army. It is true that there may be some subversive elements in our racial minority—but there are certainly those in other groups and the FBI is surely capable of coping with them.

"... 'However it is better to light a candle than to curse the darkness.' Let us all endeavor, in the name of our Master, to do our bit for His Kingdom in these days of darkness."

R. N.

Problems of European Reorganization

EDUARD HEIMANN

IN ANY discussion of European reorganization the chief point at issue is which power is to be called upon to furnish the authority of government.

Two opposite solutions of this problem present themselves. Either the victorious democracies must take the lead, assume the responsibility, and supply the tangible power necessary to establish and secure the new order, or they will withdraw from the scene (both Britain and Russia being empires which reach into Europe but are largely extra-European) and leave it to the continent to work out its own internal problem.

It should not be assumed that the second alternative would abandon the continent to another Hitler. The crushing defeat of Hitler and everything for which he stands is the precondition of the entire arrangement. Without his defeat there is no hope for the world. The shock of that defeat, on the other hand, after the intolerable strain and exuberant promises of the Nazi years, will leave deep marks on the political character of the German people.

Unless we adhere to a racial theory of German wickedness, we must recognize that national as well as individual characters are formed and reformed by the interplay of inner forces and outer experiences. The main character-forming event in Germany was probably the Reformation, which taught Germany the ethic of an unconditional surrender of the individual to the state, whose power, however selfish, was meant to check the disruptive egoisms of individuals and groups. This doctrine made even the bourgeoisie in Germany immune to liberalism and democracy. The Germans may dislike the Nazis, but they obey them by virtue of their innate reverence for the power of the state. If the most concentrated

form of that power is decisively beaten and its ruinous character revealed, as did not happen at the end of the First World War, then at last there is a reasonable hope that Germany may revert to more liberal ideals of government.

However, this change in Germany would not suffice to make the continental solution possible. The organization of Europe must be acceptable to Germany's neighbors. They are the victims of Nazi frightfulness; their endurance and their final uprising to help the invasion armies of the United Nations must be decisive factors in the victory; the solution depends on them.

There may be a chance for their reconciliation with Germany. Many envisage something similar to the aftermath of the Thirty Years' War. Religious fanaticism and aggression reached their climax in that war and were spectacularly demonstrated to be suicidal. Two-thirds of the population of the continent perished in the war and its accompaniment of epidemic and famine. There has been religious peace ever since. So it is hoped now that the continent, emerging from the ocean of horror, would have only one longing: to get rid of nationalism and militarism once and for all. A wave of international tolerance would sweep national boundaries and armies away.

But this would be possible only after the exhaustion of a thirty years' stalemate. In case of a real victory no prospect of a German conversion will prevent an unparalleled outburst of hate and revenge. No differentiation will be made between Germans and Nazis; for while the Nazis gave the orders and took the lead in frightfulness, it was German soldiers who perpetrated it, loyal to their orders as always. The seed of hatred is beyond any imagina-

tion and will germinate. The German soldiers know this and are thereby drawn closer into the community of fate with the Nazis.

The Nazis have, furthermore, used all means of their propaganda to whip up the ancient tribal feuds between neighboring peoples, including their own satellites, in the southeast. They have incited the Croats and the Hungarians against the Serbs, the Bulgarians against their Rumanian allies as well as against the Serbs and Greeks, the Rumanians on the one hand and the Slovaks on the other against the Hungarians, all three of them members of the Axis; they have taken every quarrel as a pretext for infiltration and stricter control. There is less hope for reconciliation between the indomitable peoples of the Balkans today than there was for a generation. To count on the European continent to work out its own peaceful organization is the most unrealistic of all dreams; the immensity of the present catastrophe makes it impossible.

Whatever organization of power we create, this hatred is also the gravest danger to the future peace. There is no escape from this conclusion. To underestimate the German crime would make us accomplices; to recognize it makes us appear as advocates of retaliation. To preach forgiveness as a political solution would seem ridiculous. Yet revenge is not peace and must not be tolerated in the peace.

The spirit of revenge has begun to influence even England. It is rationalized in Vansittart's racial theory of German wickedness and epitomized in the phrase that the only good German is a dead German. It has, unfortunately, been adopted even by Churchill. He has said that there are seventy millions of malicious Huns, some of them killable and some curable. Many elements in this country, particularly among the young people, were thereby driven into isolationism. But this hatred is not in any way the predominant attitude in England. Protests have been vigorous; there is every hope that the inborn fairness which is such a conspicuous national virtue of Britain, may only be made more militant by such errors. And our own country will, it is hoped, see to it that this worst kind of emotionalism is checked.

However that may be, hatred of the Germans, and mutual hatred of too many small peoples, makes the hope for an intra-continental solution illusory. To stabilize the peace devolves on the victorious great powers. If their lust for revenge corrupts their task, the only alternative is rekindled nationalism in the defeated countries. And if, on the other hand, they should abuse their power and reduce the continent to a colony of Anglo-Saxon imperialism, there is again no alternative but continental Communism.

These dangers are real. They must be recognized if they are to be met. There is a very good chance

for them to be met, as the situation stands at this moment. Imperialism is being melted down by the war itself and the conditions of victory. Roosevelt outweighs Churchill on ideological matters. Being forewarned we are not likely to capitulate again to the evasions and dishonesties of Versailles, though they were not half as great as Nazi propaganda and American isolationism would have us believe. There is no hope for a peaceful continental solution; there is a reasonable hope for a real peace imposed by the victors.

The problems which must be settled by them are formidable. Whatever comprehensive organization of Europe and the world is attempted, it presents two interrelated problems: the reorganization of the southeast and of Germany.

An organization of the southeast, as any organization, requires an integrating principle. The old Hapsburg monarchy broke down for lack of inner coherence. It would not be possible for the peace program of the Second World War to reestablish this particular monarchy the destruction of which was a major item in the peace program of the First World War. To demand this is a typical Tory policy, even though it uses democratic slogans today.

The Catholic religion is predominant in all succession states, although there are numerous Protestants in Hungary, Hussites in Czechoslovakia, and atheists in Vienna. The Catholic Church is, of course, an immeasurably stronger social tie than any Protestant creed anywhere in the world except in England. But even so it is doubtful whether the Church would be capable of reintegrating the peoples she failed to keep together in 1918. She may strengthen her hold on some, but lose her hold on others, by her natural conservative inclination towards legitimism.

History and tradition as such, no doubt, can integrate different nationalities into one body politic and have done so in innumerable cases, most conspicuously in Switzerland. But the tradition of unity has been violently disavowed by the Danubian peoples, and it is doubtful whether the tradition can be reestablished, a generation later. If the present is unbearable, it does not follow that the past, rejected for valid reasons, can or should be restored. To the traditional elements something new must clearly be added; and it is difficult to see what this could be but a far-reaching social reform, to arouse both enthusiasm and material interest and prove to the peoples that this is really a new state in a new system of states.

The German problem overlaps that of the southeast in the question of the Germans in Poland, Czechoslovakia, and Austria. The Austrian socialists continue to advocate Anschluss of Austria to a

democratic Reich. In another respect the two problems are complementary, in that a unified German national state, in the boundaries of 1919 or larger, would require to be balanced by a stronger organization of the southeast rather than a looser federation of German national states. How thorny the question is, and how much wisdom and moderation it will demand to take the barbs out of it, need not be stressed.

A strong case can be made for carving several German states, on a regional and never abandoned historical basis, out of the present Reich, mainly a western and southern German Catholic state, whether or not joined with German Austria. But a strong case can also be made for preserving German national unity—its destruction may rekindle German nationalism more than its preservation would do, although this again is far from certain. The entire discussion, even among non-German democrats, is charged with an atmosphere of emotion and anger. There is only one goal, however, peace; and everything else, the dreams of German national unity as well as those of German partition, must be subordinated to it. Those who are emotionally addicted to either one of these

programs are disqualified, except as witnesses. For nobody who goes to the limit in advocating one special interest in a highly complex world can be recognized as a single-minded servant of peace.

All this sounds discouraging. The one essential contribution to peace, whose value is not uncertain, is a domestic reorganization in the leading countries which will produce stability of employment by an extension of economic democracy and a system of national and international public works. Real democracies as victors will inspire greater confidence than victors suspected of imperialist designs. This point cannot be too strongly made. And while nationalism is not a product of economic interests, it easily amalgamates with them, particularly in the depression when international exchange breaks down and the individual states try to shift the loss between them. Economic frustration, moreover, is bound to throw people, and has thrown them, into an over-emphasis on natural values as an emotional compensation. It was the decay of the democracies which produced nationalism; democratic reformation is needed to reconstruct the world.

The World Church: News and Notes

Catholic Bishop Upholds Sanctity of Oaths

The Catholic Bishop of Trier has published a sermon in which he takes exception to flagrantly anti-Christian utterances made by a Nazi speaker in Coblenz. Among the remarks made by the Nazi official were: "The man who prays, 'Our Father—give us this day our daily bread,' is a slave. One does not beg for bread. One fights for it."

The Bishop regarded the remark "I would swear any false oath for Germany, yes, fifty a day if need be" as particularly offensive to Christian moral standards. "Poor Germany," declared the Bishop, "wither are you heading? Has the sense of right in your soul been deadened? Do you not know that such a degradation of the sanctity of oaths must undermine the ordered administration of justice and destroy all confidence in German justice?"

The Norwegian Church Situation

The mass resignation of practically all Norwegian pastors has thus far not resulted in the violence which was expected. The resigned pastors indicated their determination to conduct services as usual, after having severed their official connections with the government. The Quisling government had threatened to bar the pastors and the congregations, who were loyal to them, from the church edifices. Thus far this threat has not been carried out, probably because the German masters did not allow the Quisling regime to provoke the situation further. It

is reported that a German church commission will arrive in Norway shortly to study the situation.

Dr. Karl Barth, has sent a message to the Norwegian pastors, writing to them: "You will give us Christians in all countries a moving, inspiring example and you will come into particularly close fellowship with Him who governs all lands and powers in heaven and on earth. . . . We are confident that nothing you have been called upon to suffer will be in vain."

The teachers on Norway have meanwhile achieved an unbroken front, as formidable and inspiring as that of the ministers. Only 37 of Oslo's 966 teachers have submitted to the Nazi regulations, requiring all teachers to join a Nazi teachers guild. Twelve thousand teachers in the entire country have refused to conform and 2000 of these have been arrested. Public education has thus been practically stopped in Norway.

National Socialist Science

Martin Borman, the successor of Rudolph Hess as leader of the Nazi party, has prepared a memorandum on the relation of National Socialism to Christianity in which he declares:

"The Christian Churches are erected on the foundation of ignorance. . . . National Socialism on the other hand rests upon scientific foundations. . . . Our National Socialist world picture stands far above the teachings of Christianity, which have been taken over from Judaism. . . . If we speak about 'faith in God' we do not mean the

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same God as the naive Christians and their clerical exploiters, who think of a man-like being sitting about somewhere in the spheres. . . . We National Socialists set before ourselves the aim of living by the light of nature, that is to say, by the law of life."

Tragic End of German Missionaries

During the transport of German internees from Sumatra to British India, one of the ships was attacked and sunk by Japanese bombers shortly after leaving Sumatra. The preliminary list of victims contains 328 names, including a number of missionaries. The Basle Mission has lost four missionaries: Samuel Weisser, Hermann Reiter, Hugo Schweitzer, Gustav Trostel, besides Friedrich Boger, formerly a Basle missionary in the Cameroons and now in Dutch service, and possibly Karl Riedel, a missionary in Celebes trained in Basle.

The comparatively few survivors include the former head missionary in Borneo, Karl Gottlob Weiler, who was brought back to Sumatra. The other interned missionaries of the Basle Mission from Borneo appear to have reached British India safely.

The Rhenish Mission lost five missionaries, including two superintendents, Neukirchen probably two, Oegstgeest and the Indonesian Church five missionaries in addition to Missionary Boger. The wives and a number of the children of the victims are in Japan because of an exchange which has taken place, while some other children are in Europe.

I.C.P.I.S.—Geneva

No Germans Allowed in Polish Churches

The Gauleiter of Silesia, Bracht, has issued an order which reveals how completely Nazi race theories contradict the trans-national ideals of the Christian church. His order declares: "Several times recent cases have been brought to my attention where members of the Nazi

party and German officials in uniform have attended Polish churches. I do not intend to tolerate behavior so unbecoming to a German. . . . In case of such an act being repeated, the culprit, on first offence will be sent to a concentration camp for a month, and on second offence indefinitely. It is intolerable that Polish priests should look after the welfare of the German race, nor are German priests allowed to give spiritual guidance to Poles."

Lenten Letter of German Archbishop

The Lenten Letter of the Roman Catholic Archbishop of Freiburg in Breisgau, Mgr. Grober, contained the following passage. "It is today maintained that Bismarck failed to gain the final victory in the *Kulturkampf* (the Church conflict of his day) because he did not yet have 'sufficient' power. We permit ourselves here to ask: who has 'sufficient power' to become lord over the Church? Many people have thought they had it, and have like Julian the Apostate found out their error, for the divine word of our Lord, so often put to the test, that even the devil and his train cannot prevail against the Church, still holds good. We shall engrave this encouraging sentence upon our memories, for the present as well as the past."

Dutch Pastor Objects to Pagan Coins

A minister of the Dutch Reformed Church in Rotterdam is quoted in "Volk en Vaderland": "Our familiar coins are being replaced by new ones. But something is missing from these coins. Our guilder bore the inscription 'God be with us.' On the new coins we find only pagan inscriptions."

Ukrainian Bishop is Deposed

The Metropolitan Sergius of Moscow has reduced to lay status a Bishop Polykarp, of the Ukrainian Orthodox church, who was the only one of the orthodox Bishops of the Ukraine who submitted to the Nazis. The other Bishops retreated with the Red Army. Bishop Polykarp was long known as a Ukrainian nationalist. The letter of Metropolitan Sergius has been published in the Soviet press despite affectionate references in it to the exiled Bishops of the orthodox church.

Handbook for Peace Discussions

The Christian Century Press has published a handbook on "The Churches and a Just and Durable Peace" in which the findings of the Delaware Conference under the auspices of the Federal Council Commission on a Just and Durable Peace, are made the basis for a series of studies on all the important problems of world reconstruction. The handbook is admirably suited for the use of adult Bible School classes. It is to be hoped that this subject will become a major concern in the programs of adult classes throughout the Church.

Authors in This Issue

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